

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
John 10:11

Haugen,
Rev. A. K.
March 15

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THE CALL TO ARMS

Epistle: Ephesians 6: 10-17.

*"Put on the whole armor of God,
that ye may be able to stand against
the wiles of the devil." —Eph. 6:11.*

Men and women are urgently needed at once. We have a great battle to fight, and we must not falter nor fail till the battle is won. Enlist under the banner of the cross; the Captain of our Salvation, Jesus Christ will lead us on to victory. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This is a battle against the devil and all the evil forces that serve him. All must take sides in this conflict. "He that is not with me is against me, and he that gathereth not with me scattereth," Jesus said. (Lk. 11:23) It is important that we see what is at stake if we remain lukewarm and indifferent. It is so easy to get discouraged, and to feel that our effort and work is of no use. Nevertheless we must not give up. The battle against sin and the power of the devil must be taken up in our lives, in our homes, and in the communities, and in the world at large. If we dare hope for order out of chaos, for peace instead of war, then every person must do his duty toward God and toward his fellowmen. Yea, we must continue to battle against every stratagem of the devil.

We must enlist for service under Christ, and go forward "in the strength of His might," having put on the whole armour of God. As a soldier receives a uniform and weapons when he enlists, so the Christian is equipped for his warfare by God. An armour is ready for us, but we must put it on. "Put on the whole armour of God!" If part of it is left out, the body is partly exposed and vulnerable. With girdle, breastplate, sandals, shield, helmet, and sword the heavily armed soldier is ready for battle. The armour is both for protection and for offensive action against the enemy. Certain virtues and experiences are essential parts of the Christian's armour. Personal experience of God's grace in salvation is necessary for protection against the wiles of the devil. Moral qualities of truth and righteousness, as well as a living faith in Jesus as your Savior and Lord are also requisites in this battle. Nevertheless, virtues and experiences are subjective, or something within yourself. You cannot drive the devil away or win new territory from him unless you also use the sword of the Spirit. "The Word of God is living and active and sharper than any two-edged sword, piercing even to the dividing as under of soul and spirit, and of joint and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. 4:12) We must use the Word of God when Satan threatens to overcome us. We will find our defence not so much in what we have experienced, but in what Christ has done for us as is written in the Scriptures. Against the wickedness and corruption of the world we must arm ourselves and our children with the Word of God. How we need to use the Word of God in our homes for private and family devotions. We need to teach it to the children: help them to memorize it that they may store it in their heart. It is also the Word of God that is, and must be, used to win new followers for Christ both at home and in the foreign mission field.

Enlist, fight, and conquer! The latter is definitely implied, if not promised, if we put on the whole armour of God that we may be able to stand — as victors — against the wiles of the devil.

Christ will not fail you. Will you fail Him? Amen!
—J. P.



Dr. OLAF K. STORAASLI
New Saskatoon Pastor

The Rev. Dr. Olaf K. Storaasli became the pastor of Zion Lutheran Church, Saskatoon, on August 6th, when he was installed by the Rev. Dr. Iver Iversen, president of the Norwegian Lutheran Church of Canada. Zion Congregation had a reception for Pastor Storaasli and his family after the evening service the same Sunday and presented them with a purse of money as a gift of welcome. The Storaasli's Saskatoon address is 710 Albert Ave.

Rev. Storaasli was educated in the United States. A son of Rev. and Mrs. O. T. Storaasli, he was born in Clarkfield, Minn. He was trained at Waldorf Junio College (Iowa) (A.A.), St. Olaf College, Northfield, Minn. (B.A.), Luther Theological Seminary (C.T., Th.B.), Princeton Theological Seminary (M.Th.), and Temple University, Philadelphia (S.T.D.).

As a student he served congregations in Edmonton, Alta., Briceyn, Minn., St. Timothy Lutheran Church, Chicago, Ill., South Shore congregation, Milwaukee, Wis., and Zion Lutheran Church, Staten Island, New York City. For the past two years he was pastor of Trinity Norwegian Lutheran Church in Philadelphia, Pa., the only NLCA church in that metropolis.

While serving as pastor of Zion Lutheran Church, Dr. Storaasli will also be a part-time professor at Luther Theological Seminary, Saskatoon, teaching classes in Hebrew and Greek Exegesis.

A Mother's Prayer

When shining stars their vigil keep
And all the world is hushed in sleep,
'Tis then I breathe this prayer so deep,
God bless my boy tonight.

I know not where his head may be,
Perchance beneath the open sky,
But this I know, God's watchful eye
Can see my boy tonight.

As pass the days, the months and years
With all the change, the hopes and fears,
God make each step of duty clear
And keep his honor bright.

And when at last his work is o'er,
And earthly toil shall be no more,
May angels guard him to the shore
Where there shall be no night.

—Exchange.

— Thankfulness —

Be thankful for each friend bestowed
For every blessing sent,
Nor murmur when God takes away
The boons He only lent.
Be thankful for the happy hours
God sprinkles through our life,
Like sunny blossoms springing up
Upon a field of strife.

—Selected.

Ashram Reflections

Ashram is a word the Lutheran Student's Association of America has borrowed from the Telegu language of India. Its original interpretation is "shelter, refuge, strength, rock". The LSAA held this year's Ashram at LeTourneau Christian Camp, Canandaigua, New York. It was the privilege of some two hundred students from the North American continent to be present; Canada was represented by four LSAA'ers. About fifty of the students this year were recipients of stipends sponsored by the Lutheran Brotherhood Insurance Company.

It was a real thrill to be one of the many Christians students at this camp; the scenic site overlooking the beautiful Canandaigua, of the five finger lakes of the Great Lakes, and the spiritual refreshment lent toward atmosphere of Transfiguration. How thankful we, as American students were for such a privilege; many like us have been thrown into concentration camps at the hand of some devilish "ism".

The LSAA Council under the Presidency of Ed Svendsen met from Aug. 26-29. The Ashram with "Christianity in the World Today", as its Theme, continued from Aug 29—Sept. 3. One of the very interesting items of business of the Council was that pertaining to the Scholarship Fund. The LSAA has given a yearly scholarship of one hundred twenty dollars (this year raised to one hundred fifty dollars) to an Indian student in India — one having been selected by a Christian College there. This student thus receives his Master's Degree through the assistance of the LSAA. This year the Council decided to extend a similar scholarship of one hundred twenty dollars to a student in China. The LSAA is also vitally concerned with Lutheran World Action and the World Student Christian Movement.

Ashram days were brimmed full with spiritual and temporal blessings. At seventy-three, the day was begun with Matins under the direction of Dr. Harry, LSAA adviser and Dean of our Camp; then Seminar discussions, quiet hour, assembly, interest groups, recreation, evening devotions and campfire service, were the order of the day. The student body, squatting or standing around the crackling log fire was a sight to behold against the dark horizon, as they raised their voices in song, prayer, and praise to God Almighty. Each one is so minute when compared to this huge, majestic Universe but despite his smallness, what a challenge each wide awake Christian student must face today! The world in its confusion is groping, and cries for a savior. The Savior will meet that demand! The laborers are few; the torch must be carried to unsaved mankind! Christian student, does this concern you? In a moment of silence before God, one of our Canadian students at a campfire said,

"Lord lay some soul upon my heart,
And love that soul through me;
And may I nobly do my part
To win that soul for Thee."

Dr. Oscar Carlson, President of Gustavus Adolphus College, St. Peter, Minn. and Dr. F. E. Reinartz, Promotion Secretary, United Lutheran Church of America, were Auditorium speakers. Dr. Carlson, in speaking on "Our Faith" said, "What we want from God depends on what we want to take from Him". Dr. Reinartz spoke on "Our Missions". Due to circumstances, he found it necessary to leave during the Fellowship Meal Program. With a wave of his hand before his departure he cried, "God set the world in your hearts"! What a Challenge!

Truly it was a joy to be granted the honor of attending the Ashram! where fellowship with God and man pervaded! Let us as Lutheran Students of America work together that the nobility of our youth may go forth in service for our King.

—Joyce W. Bergh.

Saturday Night.

The devil is always devising institutions and customs that will hinder God's work. God works through His Word. Therefore God wants people to use the Lord's Day for the purpose of coming to church for the hearing of the Word. "That must not happen," says the devil and sets about to find a way of keeping people from going to church. One very effective way he has found is to make folks so occupied on Saturday nights that they will be "liquidated" as far as any attentive hearing of the Word on Sunday is concerned. Notice how the devil has succeeded in making Saturday night, "town-night" a custom, if not an institution, in many localities. Of course if it can be made an institution it will command more respect and will give people, seemingly, a much better excuse for sleeping in on Sunday mornings. Behind this institution Satan successfully works entirely unnoticed by most folks. The devil keeps them shopping almost til midnight, or dancing to the wee hours, or distracts them in some other way that utterly unfits them for anything like a worshipful attitude the next day. Thus the devil attains his purpose of keeping souls away from God's saving Word. When the individual has been thus deceived for some time he actually comes to the place where he does not want to go to church even if there is no polite excuse.

A letter we received from the States recently shows how far this can go. The writer told of the difficulty a certain Lutheran congregation was having in getting a site for their proposed church building, because the people did not want a church in their neighborhood. "They could not even ring church bells as the people complained that it woke them Sunday at 10 or 11." The worship of the prince of darkness on Saturday night has crowded out the worship of the God of Light on Sunday morning.

Know who is behind these Saturday night soul-distracting, body-tiring agencies, and avoid them for the sake of yourself and others. Let your life, both on Saturday night and Sunday morning, testify to your Lord and Savior, by making Saturday night a fitting vestibule to the upper room of Sunday morning.

—A. K. H.

TO A FALSE PATRIOT

He came obedient to the Call,
He might have shirked like half his mates
Who, while their comrades fight and fall,
Still go to swell the football gates.

And you, a patriot in your prime,
You waved a flag above his head,
And hoped he'd have a high old time,
And slapped him on the back and said:

"You'll show 'em what we British are!
Give us your hand, old pal, to shake";
And took him round from bar to bar,
And made him drunk—for England's sake.

That's how you helped him. Yesterday,
Clear-eyed and earnest, keen and hard,
He held himself the soldier's way —
And now they've got him under guard.

That doesn't hurt you; you're all right;
Your easy conscience takes no blame;
But he, poor boy, with morning's light,
He eats his heart out, sick with shame.

What's that to you? You understand
Nothing of all his bitter pain;
You have no regiment to brand;
You have no uniform to stain;

No vow of service to abuse,
No pledge to King and country due;
But he had something dear to lose,
And he has lost it — thanks to you.

—OWEN SEAMAN, in Punch.
—The Voice.

The SHEPHERD — HYRDEN

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Editor: Pastor A. M. Vinge
Drawer 400, Camrose, Alberta.

Business Manager: Josef B. Haave,
Rose Valley, Sask.

W.M.F. Editor: Mrs. J. B. Haave,
Rose Valley, Sask.
Y.P.L.I. Editor: Pastor G. O. Evenson,
Outlook, Sask.

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An Urgent Appeal for Sunday School by Mail

This is an urgent appeal to all, especially the pastors, to do all in their power to reach the many little children who have no religious instruction. It is a good plan to sit down and think of all little children who might be reached this way. But that is not enough. The names and addresses of these children, the names and addresses of these children, the names and addresses of the parents, the ages of the children—these should be reported to Lutheran Sunday School by Mail. Sample lessons will then be sent.

Already reports are coming in from parents as to how they welcome this opportunity for instruction for their children. Already friends are handing in names to the pastors, — names of little children to whom this aid can be a blessing. Who knows the eternal value of even just one such name handed in by someone who cares? What possibility that such thoughtfulness may keep or win a soul for God!

We have a mission opportunity here. Let us make use of it. Let us all do it now. Think of names, send in names, and pray that God will bless the effort.

The Armena Parish Bible Vacation School

The three congregations constituting the Armena parish, served by S. J. Rude, have just concluded five weeks of concentrated Bible study. Ninety-five pupils totaled the attendance. Seven helpers assisted the pastor in this work. Each school concluded its work by a Bible school program in the church and one place at the lake, where the children provided the outing program for the entire Scandia congregation.

The main emphasis was placed on illustrating the truth of Bible verses by object lessons, memory Bible verses, hymns and choruses, a study of the Gospel of Mark, and Sunday school lessons for those who did not attend Sunday school. All the work was carried out by means of Bible work books. A lot of Bible pictures used for these books enriched the instruction. Each department had its own teacher. We enjoyed almost 100% attendance of the children in each place.

On August 27th missionary Ostrem of South America, visited his home Sunday school at Armena and spoke to the children. He was surprised by a gift from them, — the birth-day pennies of the pupils and the teachers thru' the year. He was formerly a S.S. teacher at the Scandia Sunday school.

Gleanings from Dawson Creek and Vicinity

July 9th. was a memorable day for Grace Lutheran Congregation when the following six children were baptized: Terrance Delmore, son of Mr. and Mrs. Albert Dahlen; Mildred Coleen, daughter of Mr. and Mrs. Herbert Fick; Carla Rhæ daughter of Mr. and Mrs. T. Torggrimson; Marilyn Emelia, Loverne Marie, and Gladwyn Louise, daughters of Mr. and Mrs. Clayton Moen. These baptisms were the dedication of the baptismal font, a gift from theo-

logical student Irvin Tweet of Luther Seminary, Saint Paul, Minnesota and Cpl. Knippa of the U.S. Army.

On August 20th. Carol Dian, daughter of Mr. and Mrs. Emmet Iverson was baptized at Pouce Coupe, and on Augst 27th Deanna Mae, daughter of Mr. and Mrs. Julian Johnson was baptised. In the afternoon the same day Dennis Richard, son of Mr. and Mrs. Gordon Torkelson was baptized.

On September 24th a memorial service was held for Sherwin Dokken who was killed in action in France. The service was held in Doe Creek Church. The following memorial wreaths were given to the Norwegian Lutheran Church:

Mr. and Mrs. Chas Christiansen, Mr. and Mrs. Gus Henderson, Mr. and Mrs. R. Dahlen, J. Torgerson, Mrs. Idzal, Mrs. Rae Bacon and boys, Mr. and Mrs. T. Sandness, Mr. and Mrs. A. Henrickson, Mr. and Mrs. J. Hendrickson, J. Dammen, Mr. and Mrs. El Dahlen and family, Mr. and Mrs. Dan Kvavig, Mr. and Mrs. S. Torkelson, Mrs. Anna Motzer, Mrs. L. Ellingson, Mrs. Chas Anderson, Arvid Anderson, Knute Ellingson, Oliver Swenson, Mrs. Alex McKellar, Clifford Hendrickson, Elvie Tikkanen, Sophia Bidulka, Peter Bidulka, Mr. and Mrs. Carl Dahlen, Mr. and Mrs. Anton Moen, Mr. and Mrs. Arnole Neste, Mr. and Mrs. Ed. Dahlen, Mr. and Mrs. Albert Dahlen, Mr. and Mrs. Clayton Moen, Mr. and Mrs. Ramond Torggrimson, Mr. and Mrs. Herb. Frick.

Chas Christianson of Rolla, B.C. charter member of Doe Creek Congregation died suddenly on Sunday Sept. 24th, and was buried Sept. 28th.

A memorial wreath was given to the Old People's Home by the following: Mr. and Mrs. Carl Dahlen, Mr. and Mrs. Arnold Neste and boys, Mr. and Mrs. Ed. Dahlen and boys, Mr. and Mrs. Albert Dahlen and family, Mr. and Mrs. Ronald Dahlen and girls, Mr. and Mrs. Raymond Torggrimson and family, Mr. and Mrs. Herb Fick and family. Mr. and Mrs. Anton Moen, Helen and Ardella Dahlen.

To Home Missions was given: by Mr. and Mrs. Selmer Dokken, Mr. and Mrs. D. Kvavig, Mr. and Mrs. Julian Johnson, Mr. and Mrs. G. Torkelson, Mr. and Mrs. Selmer Torkelson.

—Mrs. F. M. A.

We are happy to note that the giving of memorial wreaths in the form of money is increasing in our district. What a beautiful way to honor our departed ones and at the same time let these gifts further the cause of Christ.

—V.

Question Box

By A. R. P.

Question: May a Lodge member enter heaven?

Answer: A Lodge member who is saved will enter heaven because of the merits of Christ, and not because, but rather in spite of his Lodge membership. In fact, if he believes in the religion of the Lodge he cannot be saved at all, for, according to that religion, salvation is by character and works, while, according to the revealed Word of God, salvation is by grace alone through faith. A Lodge member who is led to see, from the Word, the difference between the Christian religion and the Lodge religion, will, if obedient to the Word of God, no longer remain entangled in the Lodge. Continuance of membership in his fraternity would then be a denial of Christ, for no person can at one time confess Jesus Christ as his Savior, and the next moment believe in salvation by character. This explains why many Lodge members leave their institution when they are truly converted to Christ and learn to know Him personally as their Savior. Lodge membership is utterly inconsistent with faith in Christ.

Question: Should a true Christian, who is not a Lutheran, take communion in the Lutheran Church?

Answer: Why does he want to take communion in the Lutheran Church? Why is the Christian not a Lutheran? Is it because he is at variance with the Lutheran doctrine on the Lord's Supper? If, after being instructed in the Lutheran (and to us Biblical) teaching concerning the Lord's Supper, he is of the same opinion still, he should not take communion in a Lutheran Church. He should take communion in the Church that teaches what he insists on

believing.

We do not hereby mean to imply that all who accede to the "real presence" in the Lord's Supper are thereby worthy as having done all that is included in 1 Cor. 11: 27—29.

Question: Is it a good or bad sign when many partake of communion quite regularly in a congregation?

Answer: "Quite regularly" should be a good sign. Once a year for the sake of good measure might not be so good a sign. But suppose there were held in this congregation only two communion services a year. Where there are many communion services during the year, that surely should be a good sign. Well, I don't know whether I believe in signs or not. It depends so much upon the circumstances. It is surprising how many people partake of holy communion according to the pattern of certain training and practice, and not because of spiritual hunger and thirst. There is no question but that in large communions all too many eat and drink judgment unto themselves in ignoring 1 Cor. 11: 27—29. The psychology of "everybody is doing it" can so easily be the motive. Many a choir member has said, "Well, all the others went up and I didn't want to be sitting there like a bump on a stump."

—Bible Banner.

Dødsfall ved Kandahar, Sask.

Mrs. Chas Wood avgik bed doden paa hospitalet i Wynard den 1ste September. Avdøde hvis pigenavn var Olga Aufusta Welde var født paa en plass tilhørende gaarden Welde i Beitstaden, Nordre Trondhjems Amt, Norge. Hun kom til Kanada i 1908 i juni maaned og i juli samme aar blev hun gift med Chas Wood.

Vielsen fandt sted ved Bulyea, Sask. og forettet av Pastor L. L. Ullensvang.

Hun efterlatte sig ved sin død, sin mand, en søn Kato og hans hustru Mary og en sønnesøn Leonard, og saa hendes syv søskende som saa vidt vites alle lever i Norge.

Mrs. Wood var medlem av den Norsk Lutherske Kirke og Kvindeforening her ved Kandahar helt fra dens stiftelse, og har gjort meget arbeide for dens fremgang.

Hun var ved sin død 69 aar, 2 maaned og 23 dage gammel.

Begravelsen fandt sted fra den kirke hun har vert medlem av og forettet av Pastor L. M. Hanson, stedets prest. En masse folk var fremmødt for at følge hende paa den sidste reise. Hendes kiste var dekket av blomster. Fred med hendes minde.

—O. Elden.

VIKER DU TILBAKE FRA AVGJØRELSEN?

Av Erik Jensen

En meget almindelig menneskelig svakhet er det aa vike tilbake fra aa treffe en avgjørelse. Den kan merkes baade i smaa og i det hele lite betydningsfulle forhold, og i livets alvorligste situasjoner.

"Skal vi gjøre alvor av aa besøke Peter Hansens i kveld?" spør gjerne mannen sin kone. — "Tja, jeg vet ikke, jeg! Hvad synes du?" tør det være hun svarer. "Jeg synes som du, jeg," svarer han. Her har vi i det smaa eksempel paa den eiendommelige og almindelige tilbøielighet til aa skyve avgjørelsen fra sig.

Det er vel ikke en av oss som ikke kjenner til denne trang til aa slippe aa ta en bestemmelse, til aa velte avgjørelsen over paa andre. Grunnen er vel den at naar en ikke selv har tatt bestemmelsen, saa tror en sig ogsaa fri for ansvaret. Skulde det nemlig bli en kjedelig aften over hos Peter Hansens, saa kunde jo mannen etterpaa finne grund til aa slaa paa at det var jo egentlig kona som absolutt vilde dit.

Men dessverre er det ikke bare i dagliglivets smaating at folk skyver avgjørelsen fra sig lengst mulig. Det gjelder ogsaa saa visst viktigere ting.

"Jo, jeg har riktignok skrantet litt i det senere; men det retter sig sikkert snart," hører en ofte folk si. Nu kan jo slike derved faa ord for aa være sterke og seige, mennesker som ikke gir sig over. Men ikke saa sjelden er den nakne sannhet den at en gruer sig for den avgjørelse som det vilde være aa gaa til en læge og faa det sanne forhold klarlagt.

Jeg vet nok at det er gammelt det ord som sier: Heller den fryktelige visshet enn den nagende uvisshet. Teoretisk er det riktig. Men ikke desto mindre er det

gamle munnheld en løgn om det skal være uttrykk for folks tankegang i almindelighet. For de fleste mennesker innretter sig oftest etter det motsatte begrep: Heller den delige uvisshet enn den triste sannhet.

Ofte har denne trang til aa skyve fra sig avgjørelsen, til aa holde paa med det inntil forholdene treffer den for en, bragt stor ulykke inn i folks liv. Og bakefter jamrer man sig: "Hadde jeg bare ikke ventet saa lenge!"

Er det nu saaledes tilfellet i timelige forhold at en foretrekker uvissheten for vissheten, saa gjelder dette saa visst ikke mindre i forholdet til Gud.

I tider lengst svunne ropte Herrens profet til folket: "Hvor lenge vil I halte til begge sider? Dersom Herren er Gud, saa følg ham!" Et slikt tilrop trenger vi aa høre idag.

Mange er de som synes aa foretrekke uvissheten i forholdet til Gud. "Taake over graven staar," synger vi i en salme. Sant som det er, slik som det der er met, er det dessverre mange som later til aa ville ha taake om den store skilnad som døden setter mellom tro og vantro. Vær forvisset om at den trøst som folk søker i talemaaten om at frelse og fortapelse kan ingen vite noe visst om i dette liv, er uvisshetens falske trøst.

For her dreier talen sig ikke om ærbødighet for dødens veldige tale, om krav paa at her skal menneskeord svinne. Men sakens kjerne er den ulyksalige hang til aa slippe fra avgjørelsen, som vi før har pekt paa. Om du fører slik tale, er grunnen ganske enkelt dem at du vil utsette avgjørelsen lengst mulig.

La mig daa faa si dig: Naar du utsetter avgjørelsen i denne viktigste av alle saker, saa treffer du allikevel en slags avgjørelse. Og den er: du velger aa forbli uomvendt.

Du er maaskje redd for den kamp som du vil komme op i, om du vil gjøre alvor av din salighetssak. Jakob maatte kjempe en hel natt med Gud før han kunde ta imot velsingelsen. Luther maatte kjempe en svær kamp før han turde skrive: "Jeg tror at Jesus Kristus er min Herre, som har gjenløst mig, fortapte og fordømte menneske." Og Brorson har efter erfaring sunget:

*Det koster megen kamp og strid
naar man i grunnen vil en kristen blive.*

Kampen maa til. Ikke for aa vinne dig freden. Men forat troen skal kunne finne rum i ditt onde hjerte.

Sky ikke avgjørelsens strid! La ikke dens smerte holde dig tilbake! Gaa inn i den, og bli ved! Gud skal ved sin Aand føre den frem til seier, ogsaa i ditt hjertes bevissthet. Da blir det stille der inne. For da staar du ikke lenger hvileløs, i flukt fra avgjørelsen og ansvaret.

(Her fra "Luthersk Ugeblad.")

—Lutheraneren.

Han har lyst til miskundhed

Den som har lert at kjende at du er en ulegelig, en synder, men begjærer naade som naade, frygt ikke for at Gud skal bortkaste dig for dine synders skyld; thi han har lyst til miskundhed. Gud er for evig tilfreds med hvad Kristus har gjort for os, og vil nu inte heller end at enhver skal tillegne sig det i troen. Gud vil ikke at nogen skal fortæbes; han forsikrer selv at han ikke har lyst til den ugudeliges død men tvertimod dertil at den ugudelige omvende sig og lever.

Guds Faderfavn staar i Kristus aaben for alle uden forskjel. O hvem er vel saa fuld av hjertelig forbarmelse mod sine uvenner som Gud? Hvem har vel saadant hjerte, en saadan kjerlighed til sine foragtere som han? O slet ingen.

Men naar Herren er saaledes sindet mod dem der vandrer som fiender av hans kors, skulde han da ikke have samme hjerte for dem som dog under alle skrøbeligheder vil vere og vedblive at vere hans venner? Mon han vil ellers har lyst til at kaste dem bort fordi de mod sin vilje og til sin store sorg feiler og forser sig? Vil han nu handle med dem efter fortjeneste, han som aldrig har gjort det før? Det vere langt fra. Saaledes er ikke vor Gud; han skal visselig fremhjelp til sit Himmelske rige, til sin evige salighed alle dem som erligt vedkjenner sig sine synder og modtager hans uendelige forbarmelse i Kristus. Ham vere evindelig ere og pris derfor! Vi har en Gud til megen salighed, og hos den Herre, Herre er udgang fra døden. Lovet vere hans navn evindelig og altid til Jesu ære og pris!

What Does The Lutheran Church Expect Of Her Chaplains?

Our Church has given us a very clear statement of her expectations. It is an official statement, clearly defined and serves as a norm for all our subsequent action. The following will show that we Chaplains are well aware of that fact. After all, our duties in the Chaplaincy Service are basically the same as were our duties as pastors of our respective parishes. The Lutheran Church may well expect that we bring the same loyalty and faithfulness to our work now as then! This norm, which is not only our guide for action, but also our confession of allegiance to the Lutheran Church, is stated clearly in the Interrogation of the Order for Ordination and reads:

"Are you now ready to take upon you this Holy Ministry and faithfully serve in it? Will you preach and teach the pure Word of God in accordance with the Confession of the Evangelical Lutheran Church? Will you adorn the doctrine of our Savior by a holy life and conversation?"

Even more detailed is the guidance given assertively by Paul in his exhortation to Timothy which is incorporated in the Order of Installation:

"Be thou an example of the believers, in word, in conversation, in love, in spirit, in faith, in purity... give attendance to reading, to exhortation, to doctrine... Meditate upon these things; give thyself wholly to them that thy profiting may appear to all... continue in them: for in doing this thou shalt both save thyself and them that hear thee."

Need more be said? Our Church has indeed given us a GOOD GUIDE and we need never be in doubt as to our course of action. — What follows therefore is only further proof of the sufficiency of this guide even for our work as Chaplains to the Armed Forces. I submit, that as in peace-time also now as Lutheran Chaplains, our work is exactly, what the meanings regnant in the term: AMBASADORS OF CHRIST, imply!

I. An ambassadors position is: AUTHORITATIVE! He is commissioned by his king and his direct representative and mouthpiece. Back of him is the crown and the throne. — As ambassadors of Christ we are commissioned by the Church and her direct representatives and mouthpiece in the Armed Forces. Back of us is the Lutheran Church and her Lord. We are in the Army but OF THE CHURCH! I believe she expects us to remember this at all times. We should therefore have no feeling of inferiority about our position. OUR CHURCH HAS CALLED US ON THIS MISSION: "Go then and feed the flock of God." Our Lord says: "As My Father hath sent Me even so send I you... Go therefore and teach all nations."

It is good to remind ourselves of the authority inherent in our position, and in God's Word to us: "Ye have not chosen Me but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain." These words give us the SENSE OF BEING SENT! We speak in a name not our own! The whole authority and resources of the Kingdom is behind us! — A form of Installation Service for Chaplains would give them to an even greater extent this feeling of being sent.

II. An ambassador's work is: REPRESENTATIVE. A king has every confidence in the ability of his ambassador to represent him to the country to which he is sent. He is to inform the people of the king's true nature and to convince them of his good wishes and sincere friendship. — Our Church also has complete confidence in our ability as Chaplains to inform the men in the Armed Forces of: THE TRUE NATURE AND MESSAGE OF THE KINGLY CHRIST! We have been approved by our respective Synods as those to whom the ministry of the Gospel should be committed. The Church has committed unto us the Holy Office of the Word and the Sacraments. OUR MESSAGE IS CHRIST! That is man's need! That is our creed! We assert this to calm those at home who have become alarmed that we may have given up the saving Gospel of Christ for pep-talks. Circumstances and environment perhaps demand a variation and change in style of presentation, in length and form of our sermons, but *not in content!* All Scripture is still: "profitable for doctrine, for reproof, for correction, for instruction for righteous-

ness."

An ambassador also weighs his every word, for they are representative words! How much more is that *our* need! Our every word reflects not only on us, on the whole Church, and on our particular Church, but also on the God whom we worship and proclaim, and claim to serve. Good English is always proper! Words not fit to use from the pulpit are not fit to be spoken from a platform either.

THROUGH THE PROPER MINISTRY OF THE WORD AND THE SACRAMENTS THE MEN SHOULD AT ALL TIMES CLEARLY REALIZE THAT THE TRUE CHURCH OF GOD IS WITH THEM. — I suggest that it is therefore practical to use every *visible* means which show our connection with the Church.

We are given opportunities to foster our KING'S MESSAGE in Church Parades, and Padres Hours, the latter being the best institution the Armed Forces have provided for the Chaplains use, and every advantage should be taken of it. The use of Religious Film-strips with projector can be of great help in all our work. We should be able to make our work if not popular at least *attractive* to the men! We Chaplains also appreciate the generous and well-edited supplies of informative material sent us by the various Commissions and Agencies of the Lutheran Church.

Our Church may also rightly expect its Chaplains to be informed as much as possible on Army procedure. Always do the considerate thing when in doubt, is a good rule by which to abide. The Army set-up is often a great help to our work but at times also a hindrance. It is however inevitable and most of it no doubt necessary. The thing to do is to use to the utmost the freedom contained within these bounds.

III. The ambassador as MAN must be DISCIPLINED! Discipline is encouraged to further and cement the friendly relations existing between countries and to avoid any rupture of them in the future. The ambassadors resolve is that the dignity and honor of his king and country shall never suffer in the eyes of others on account of the lack of discipline in himself. The king has confidence in the character and integrity of his official representative.

In our certificate of commission to the Canadian Army, we have these words by our beloved King: WE REPOSE ESPECIAL TRUST AND CONFIDENCE IN YOUR LOYALTY PIETY AND GOOD CONDUCT. — Our Church has all confidence in us also! Any default therefore would not be for lack of guidance. It again proves itself sufficient in Paul's letter to Timothy:

"Be thou blameless, vigilant, sober, of good behavior, given to hospitality; apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous, not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without lest he fall into reproach and the snare of the devil."

To be a Christian in such an undisciplined world is not an easy matter. We must discipline everything about ourselves even at the cost of popularity if necessary. It is possible to be a failure in secondary matters and still a success in primary matters, and vice-versa. Our very handicaps can be points of departure.

Our discipline should be such that it shines before men and glorifies our God. All things will serve if this one end is kept in view. Power to lead men, and to win their confidence comes by discipline of oneself, and by discipline alone. The control which discipline exerts on ONESELF creates authority and power over others.

It behooves us therefore to keep our commission free from stain. Our Church expects us to keep our commission free from the stain of undisciplined desires, prejudice, hates, resentments, and selfishness, but above all from the stain of "emptiness." God keep us from being middling Chaplains!

Especially must we discipline our time. In the words of Wesley, "Never be unemployed and never be triflingly employed." As Paul expresses it: "Redeeming the time because the days are evil." Sometimes we must say "no" to lesser things in order to find time for greater things. "Life depends upon elimination as well as on assimilation." We should PORTION our time PRACTICALLY!

IV. Finally the rank of ambassador demands: CONSECRATION AND DEDICATION! He must be wedded and welded to his job. An ambassadors oath of allegiance is his prayer of consecration. HIS DEGREE OF CONSECRATION AND DEDICATION TO HIS DUTY IS THE MEASURE OF HIS LOVE FOR KING AND COUNTRY.

Paul says to Timothy: "GIVE THYSELF WHOLLY TO IT!" Daily disciplined cultivation will serve this end also. We are not at our best until we gather up all our loyalties in our love of Christ. If the best Man that ever lived fed upon the Word of God our great need should be apparent. And it's either "pray or be a prey to fears, futilities and ineffectiveness."

*Every morning lean thine arm awhile
Upon the window-sill of heaven
And gaze upon Thy God.
Then with this vision in thy heart
Turn strong to meet thy day.*

It is good to "wash our thinking in the thought of Christ before we face the day," because "the spirit in which we do a thing determines the very nature of that thing." With the peace of God in our hearts and with good-will toward our fellow-men as our attitude we are ready for the work of the day.

We Chaplains know our work demands an "all-out" effort! An intensifying and dedication of all our abilities and attitudes. We know that to be AMBASADORS IS BUT TO BE SERVANTS! Or to describe it in the words of another: "I love my chaplaincy. I have a glorious delight in each day's many opportunities. I am conscious of no distractions in the shape of any competition for my strength and allegiance. I have made but the one passion in the Service and I have lived for it, namely, the absorbing arduous work of proclaiming: CHRIST AS THE WAY THE TRUTH AND THE LIFE FOR THE SOLDIER!"

WHAT DOES THE LUTHERAN CHURCH EXPECT OF HER CHAPLAINS? In my minds eye I see her confronting all her 750 chaplains, with this solemn catechism but with hopeful eyes:

"ARE YOU NOW READY TO TAKE UPON YOU THIS HOLY MINISTRY AND FAITHFULLY SERVE IN IT?"

Our answer is an unqualified, "YES WITH OUR WHOLE HEART" but remembering the great responsibility that is ours and our own weakness, we humbly add, with SINCERE BELIEVING PETITION:

"THE LORD HELPING US THROUGH THE POWER AND GRACE OF HIS HOLY SPIRIT".

(This is a condensation of a paper presented at the Lutheran Chaplains Conference in Calgary August 1 and 2 of this year by the undersigned. It is printed with the approval of the Principal Chaplain (P))

John Miler, Chaplain (P)

Highlights In Our Church's Missionary Program

S. J. Rude

Missionary texts: Matt. 9:35—38; 28:19—20; Acts 1:8; Romans 10:15; John 4:35 and 3:16.

Stewardship texts: Haggai 2:8; I Cor. 16:2 and Matt. 25:14—30.

Dear friends! It is the aim of this little article to enforce the importance of wholehearted support of our God-given missionary budget.

Jesus was the first missionary. God sent Him from His home above to this sin-sick world here below that men might have everlasting life. It was God, and not man, who initiated the missionary program of the church! This our missionary texts plainly tells us. This missionary command has never been cancelled. The wounds of the world will never be healed until God reigns in the hearts of men! We are assured that Christianity ALONE can redeem men from sin and destruction. This is the sole reason we send forth missionaries with the Gospel of Salvation! It is why we send forth home mission pastors to plant the Kingdom of God, that is why we build Christian schools to train Christian leaders and citizens, raise up charity institutions to care for the destitute and needy, the fallen and the homeless! And this is what our people are doing when they support the budget. It is the Gospel

of love. What the world needs above everything else today is Christ! Today is the day of opportunity in giving Christ to the world! When the war is over we will see open doors as never before. Surely we as a strictly Evangelical Church have a great mission before us!

Why are so many people so little concerned about this great mission of our church?

There appears to us that there are two apparent reasons: 1) When people are unsaved and care little about their own salvation, then we cannot expect that they should be interested in other's salvation, especially on the mission fields! Therefore the first essential is a real spiritual quickening at home! 2) Lack of information as to what is being done! If people are real Christians and are given lots of inspiration and information from the pulpit, missionary messages, the reading of our church papers, etc., they cannot help but become interested. It is wonderful what they will contribute when the cause is properly presented to them!

What then, is the scope and missionary program of our church?

The entire work is divided into five departments, each responsible for their field. This tends to simplify the work. Our church body is made up of nearly 600,000 souls with nearly 1500 pastors, teachers and other workers. It supports two seminaries for training pastors, with some 175 students. It has an army of 150 missionaries and over 100 chaplains and 800 native workers on the various mission fields. There are some 2700 congregations which are all under the same supervision, so also are the 147,900 Sunday school pupils. Then there are the regular officials with nine district presidents. The entire yearly budget is \$1,005,000. Each department receives its minimum needs.

What is included in our Department of Christian Education?

There can be no thriving church without a carefully trained ministry, and that requires Christian schools. This was plain to our pioneers in America. They sacrificed much to rear such schools. Christian Education receives the heaviest load of support from our budget, 28%, or the amount of \$277,763.00. There must be libraries, teachers and upkeep expenses besides the building programs. We have our two seminaries at St. Paul and Saskatoon and our five senior colleges, St. Olaf, Concordia, Luther, Augustana and Pacific Lutheran College, with its some 3,000 students. From these schools have gone forth over 1000 men into the ministry and most of our missionaries. Then we have eight junior colleges which also play a great part in the future development of our Church. The value of Christian Education cannot be measured in dollars and cents, it is in souls won and trained with a Christian outlook upon life and for Christian service that counts!

How much is needed for our Foreign Mission Department? What is the extent of this work?

This takes \$267,663.00, or 27% of the budget. But on our fields for which we are directly responsible in China, Madagascar and South Africa, we have an estimated population of 9—10 million souls. Our church is also branching out into South America and has a vast responsibility for orphan missions, especially those formerly supported by Norway. Besides the 150 missionaries and 800 native workers we have from 40—50 thousand Christians and about 5,000 catechumens. We had 30 main stations and 145 preaching places and 300 congregations and 17,000 students and pupils. How much of this is destroyed and shattered by the war we cannot tell, but some day this horrible war will end, the missionaries will return and build again the fallen stations and the people will again be gathered. What a tremendous work that will be! How can we be Christians if we do not care to support what is the heart of Christianity, love for our fellowmen?

What is our Home Mission program?

22% of the budget goes to this department, or the amount of \$227,261.00. Some over 600 congregations and 250 pastors receive support from this department. We have about 60,000 souls on our home mission fields. Besides this we have Immigrant Mission, Indian Mission, three Eskimo Missions, four Deaf and Dumb Institutions, the support of four evangelists, Bible societies, etc. What would happen

if this work was dropped? Practically all congregations were home mission congregations to begin with. What it means for our sons and daughters seeking new homes and opportunities to have the church right there ministering to their spiritual needs!

What is meant by our Department of Charities?

This department is responsible for the needy. Here we are trying to carry out the command of the Lord as given us in Matt. 25. Feed the hungry, care for the sick, visit the prisoners and clothe the naked and destitute. This we are seeking to do with our seven orphan homes, our eleven sunset homes, our three rescue homes, our home finding for about 1,000 orphans, our two deaconess homes, three hospitals with its 13,000 patients and twenty-seven institutional missionaries, two day nurseries, etc. This work takes 15%, or \$151,507.00 of our budget. Does it pay?

But I hear some say, "Why was it necessary to add pensions to our budget?"

It was added to secure more substantial support. This need is due to the many widowed pastor's wives and worn out pastors without or with little support. It calls for 8%, or \$80,804.00 of the budget.

There are many other questions that would be good for our people to have clearly before them when it concerns this phase of our Christian life, but you may have them in a later issue if you so desire, such as supporting certain departments more than others, how the proper portion is divided among the congregations, circuits and districts, etc.

It is indeed encouraging that last year our Canada District went 27% over the top. Such willingness to further the cause of Christ on earth is fraught with blessings both for congregations and the church as a whole. May the coming years show an equal increase in interest and support! God blesses a cheerful giver!

Lest We Forget!

God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath Whose awful hand we hold
Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

Far-called, our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the law—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word—
Thy mercy on Thy people, Lord!

—Rudyard Kipling.

Not Clocks Only

A good story is told of old Thomas K. Beecher, who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble lies deeper."

That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin indeed goes deep; but Christ goes deeper. —Christian Witness.

Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,

Whatsoever things are of good report;
If there be any virtue, and
If there be any praise,
Think on these things.

—Philippians 3:7.

SHOULD CHRISTIANS APE HOLLYWOOD?

An Editorial by a Canadian Pastor

Many people, some of them professed Christians, thoughtlessly imitate the modes, manners, and even the morals of Hollywood. By Hollywood I mean the life and manners of the screen stars and of the screen itself, but particularly the example of the film stars in their own lives. Should Christians imitate the Hollywood type of life? Many people do so to a lesser or greater degree, but should Christians, as professed followers of Christ, do so?

The New Testament bids the Christian, "Prove all things; hold fast that which is good; abstain from every form of evil" (1 Thess. 5:21, 22, R.V.). Before any Christian allows Hollywood's example and influence to mould the life, he should apply the test of God's Word to it. Prove all things, put them to the test of Scripture. What stands the test as good and sound, hold fast thereto. But what appears as evil by Bible standards, abstain therefrom.

Let us then get down to details and apply Christian tests to Hollywood modes and morals. Beginning with matters of lesser import, we must assert that, tested by the Word of God, the modes and styles of Hollywood are far from Christian.

Recently the writer made some purchases in a store—I will not say in what city of several in which I have lately been. I was sent to a certain desk, and there I found myself confronted by one of the most barbaric looking females of the human species I have seen in some time. Her eyes stared out from beneath hairless and hideously penciled eyebrows. Rouge and lipstick were copiously plastered on her face, and the hands that reached for my purchases ended in nails colored and pointed to look more like claws than anything else. I was heartily glad when I could move away. Had I been manager of that store, I would never have allowed my patrons to be subjected to such a spectacle, and I suspect the founder of the store, godly soul that he was, would have turned in his grave could he have seen that clerk in a store bearing his name. But it was a perfect example of the worship of the film goddesses to which many a young woman is given up today, an example of how the fifteen-dollar a-week store clerk religiously follows the styles and modes of Hollywood.

But let a Christian woman stop and think, and she will recall that it is not the saints but the sinners of the Bible who come closest to such Hollywood modes as that. It is not Mary the mystic, nor Martha the homemaker that the Bible represents as painting their faces, but Jezebel the notorious and unscrupulous pagan consort of wicked Ahab. And the Apostle Peter, writing to Christian women, says: "Your adornment ought not to be a merely outward thing—one of plaiting the hair, putting on jewelry, or wearing beautiful dresses. . . . It should be a new nature within—the imperishable ornament of a gentle and peaceful spirit, which is indeed precious in the sight of God." And then he adds, "For . . . this was the way the holy women who set their hopes upon God used to adorn themselves" (1 Pet. 3:3-5, Weymouth). It is a far cry from the extremes in make-up that Hollywood has set in vogue among women and girls, and this ideal set forth for Christian womanhood in the New Testament.

Doubtless there is a rightful care of feminine charm and beauty, but it can, by us Canadians, be better learned from our gracious and lovely Queen Elizabeth than from Hollywood.

When their majesties visited Canada in 1939, the reporter of a Western newspaper interviewed Frank Patrick Powell, who has been the Queen's hairdresser since she was a girl. In the course of the interview the reporter, referring to the Queen, said:

"Does she color her fingernails?"

"My no", came the reply, "the Queen wouldn't do anything like that. She doesn't use anything like that—she's natural. No she doesn't pluck her eyebrows. Can you imagine her doing a thing like that? Would

you think it all right?"

"Well", stuttered the reporter, "it might be all right."

"No," said Powell decisively, "not at all. And something else—I've often thought that women would be much prettier looking if they didn't do so much with their faces. The Queen doesn't do anything at all."

There is nothing wrong with the proper care of the skin and complexion, within limits, but this making of oneself a spectacle to be stared at, — this is not the cultivation of beauty, but its ruination and its prostitution. It is not Christian but pagan. It has nothing in common with the modest loveliness of such Christian womanhood as our beloved Queen so shiningly exemplifies. And for such pagan modes of make-up we have largely to thank Hollywood today.

But there are matters of yet greater moment. Now we must insist that, judged by Scriptural standards, the conduct patterns of Hollywood are far from Christian.

Hollywood has glamorized the cigarette-smoking woman. Hollywood has glamorized the drinking of liquor as the smart thing to do. Therein Hollywood has set patterns of conduct for many that have wrought grave harm in society.

But worst of all, Hollywood has set at defiance the moral laws of God and done more to break down the sanctity of marriage and of the home than any other influence in society today. It is not wholesome family life that is glorified on the screen and in the lives of the Hollywood stars. Instead, illicit love is made glamorous divorce is encouraged, and broken homes are the consequence.

Just the other day a Hollywood despatch began thus: "Another of the film colony's so-called ideal marriages hit the rocks Friday. . . ." And then followed the sordid details. How many such news items have we read from Hollywood. It has been rightly said that by Hollywood's standards unfaithful husbands and wives are no longer social outcasts, but innocent, pleasure-seeking moderns.

The courts of this continent know what Hollywood's defiance of God's law of marriage is doing. Aping Hollywood, thousands of people have wrecked their lives and broken their homes, and the terrible curse of immorality rising to flood-tide proportions is chargeable to a very great extent to Hollywood influence. Hollywood patterns of conduct in this regard are the very reverse of Christian.

It now remains to say that the standard of values and the pervading spirit of Hollywood is wholly unchristian, in the light of God's Book.

For one thing, gold is the god Hollywood worships. Box office receipts rule everything. We have read of child stars who command salaries far beyond that of the President of the United States. It is no wonder that Kipling, in one of his later pieces of verse, poured scorn on Hollywood and its money-worshiping magnets.

And here come youths and maids that
feign to love or sin
In tones like rusty razor blades, to tunes
like smitten tin,
And here is mock of faith and truth for
children to behold,
And every door of ancient dirt reopened
to the old,
And every word that taints the speech and
show that weakens thought,
And Israel watcheth over, and doth not
watch for nought.

Kipling is hardly just in singling out Jews here; for whether Jew or Gentile, stars, directors, and promoters in movie-dom worship at the shrine of money, almost without exception.

The Bible says the love of money is a root of all evil. Hollywood is time's greatest example of that. The Bible warns against the love of money and the sin of covetousness. Hollywood deifies money and has communicated the same spirit to millions of screen devotees.

Dr. William Evans has strikingly shown how the character values taught in home, school, and church are in complete contrast with those taught by Hollywood. He sets side by side the adjectives we use to describe Christian character values and those used for Hollywood's character values. Describing Christian character we use such words as courageous, unselfish, poised, restrained, patient, thoughtful, good, and

kind. But Hollywood's character values require such adjectives as smart, sophisticated, daring, bold, clever, rich, thrilling, stupendous, exciting, passionate, and dazzling.

The chief idea of life imparted by Hollywood is a "whirling, rushing, confused struggle for money and things, and then for more money and more things." How can children and youth help but be confused at having the Christian character values urged upon them in the home, school, and church, while they are encouraged to attend the shows and devour the film star magazines in which they are so alluringly presented with a completely different set of character values?

Dr. P. B. Ballard of Great Britain insists that the main mischief of the commercial film is that life is pictured not as service and quiet happiness, but as self-indulgence and the mad pursuit of pleasure. Certainly that is the direct opposite of the Christian evaluation of life, and if that be what Hollywood teaches, we cannot imitate Hollywood and at the same time follow Jesus Christ. Its spirit and His are utterly different.

This was brought out very strikingly a while back on the occasion of the first showing of a movie film in our Lord's home village of Nazareth. Alfred L. Murray tells the story. He had just visited Nazareth and called on an old friend, an Arabian merchant of the village. The Arab was delighted that his American friend had arrived the very day that an American film was, for the first time ever, to be shown in their village. He insisted that his American guest accompany him to witness its showing. So they went, Murray fervently hoping, he says, that the picture would not be one of which he, as an American, would need to be ashamed.

It turned out to be entitled, "Murder, by Whose Hand?" "One by one," says Murray, "men fell dead before the villain. The cries of dying men and women, the shots of revolvers, the roar of a train, and the shout of police so gripped the Arabic audience that a strange silence came over them. When the screen was silent all was silent. . . .

"With sorrow I realized that Nazareth would be different after that picture. Into that quiet little town of Palestine had come American crime and wickedness. The beautiful women of that sacred place had been introduced to strange women on the screen who acted worse than men. When I came from the theater my Arabic companions were silent. . . . To my right was the little synagogue where Jesus is supposed to have preached. . . . Finally my Arab acquaintance asked one question. It was this: 'Do you have many American cinemas like that?' What could I say in reply?"

Nothing more vividly sets forth, than does this story, the contrast between the two sets of values — that which comes to us from our Lord, who grew up in Nazareth, and that which comes to us from Hollywood. In the days of His flesh, our Lord said, "No man can serve two masters. . . . Ye cannot serve God and mammon." If He were here today, would He not say, "Ye cannot serve God and Hollywood?"

We cannot make Christ the Saviour and Lord of life and at the same time follow the patterns, adopt the values, and enter into the spirit of Hollywood. They are irreconcilable.

THANKSGIVING THOUGHTS

I thank Thee, God, for daily bread;
I thank Thee for my cozy bed;
I thank Thee for the great, blue sky,
For sun and moon and stars on high;
I thank Thee for my parents dear,
For all the blessings of the year;
I thank Thee for the frost and rain,
For flowers and fruits and fields of grain;
I thank Thee for Thy Holy Word,
For this I thank Thee most, dear Lord;
I thank Thee for the mind and heart
With which I learn the Christian art
Of owning Jesus as my Friend.
And keeping Him unto the end.
I thank Thee that He died for me
That I a child of His may be.
Oh, keep me faithful unto Thee
Until I come to live with Thee! Amen.
—Author Unknown.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i October, 1944

22. søndag efter trefoldighet.

STOR BARMHJERTIGHET.

Evang. Matt. 18, 23-35.

Av lærer O. M. Due.

Ti tusen talenter, det er stor gjeld. Den er bunnløs og ubetalelig for tjeneren som intet eier. Saadan stod hans regnskap med kongen, hans herre. Det var jo forferdelig.

Og saadan staar mit og ditt regnskap med Vaarherre, med Gud i himmelen, kongenes konge og herrens herre. Saadan staar det naar regnskapet er ferdig og sluttstrekken satt. Med min synd er jeg i bunnløs og haapløs gjeld til Gud. Og jeg har intet aa betale med.

Har vi sett det?

Men saadan er stillingen, baade for den som har sett det og for den som ikke har sett det.

Gud vil vi skal se det. Derfor kaller han oss frem til regnskap. Ved ordets røst: kom dog og la oss gaa i rette med hverandre! Ved Guds vidners røst: Vi ber i Kristi sted: la eder forlike med Gud. Og ved Aandens kall og dragelse paa din sjel.

Gud vil vi skal se det. Ikke for aa plage oss, men for aa glede oss. Ti bedrøvelsen efter Gud virker omvendelse som ingen angrer. Og det er i naadens tid han kaller oss til regnskap. Det er i den tid hvor naade gaar for rett.

Det er paa bønnens grunn. Paa den grunn hvor korset stod, hvor han hang som bad for oss med høit rop og taarer, og døde for vaare synder og utslettet skyldbrevet som var oss imot.

Det er paa bønnens grunn. Ti her gaar det an aa falle ned og be: Herre, ha barmhjertighet med mig! Og din hjelpeløshet og din store skyld roper med dig om barmhjertighet.

Og Kristi kors og blod roper om barmhjertighet. Derfor faar vi ogsaa barmhjertighet for Kristi skyld, for korsets og blodets skyld. Ti der blev vaare synder utslettet og gjelden betalt.

Men tilsigelsen av vissheten om denne store naade faar kun den der gjør som tjeneren: Han kom til regnskap da han fikk bud. Han erkjente sin gjeld og nektet ikke og undskyldte sig ikke. Han falt ned og bad om barmhjertighet.

Da blev alt utslettet ved kongens ord og han gikk gjeldfri og lykkelig ut.

Denne vei er Guds vei: Dersom vi bekjenner vaare synder saa er Gud trofast og rettferdig, saa han forlater oss syndene og renser oss fra all urettferdighet.

Har du gaatt den vei?

Vil du prøve den?

Du som har gaatt den, du har faatt stor barmhjertighet. Du gaar den daglig, ti du trenger hver dag stor barmhjertighet.

Og du faar den daglig, ti Gud er trofast og gjør det han har lovet.

Du som har faatt barmhjertighet og lever daglig av Guds tilgivelse, du skal tilgi, sier Jesus i denne lignelse om den ubarmhjertige medtjener.

Vær barmhjertig mot din feilende bror. Tilgi 7 ganger sytti uten ende, som Gud gjør med dig.

Tilgi av hjertet, sier han. Ingen bitter rot igjen. Gaa til Gud med roten og be ham rykke den op for dig, hvis du synes den sitter for fast.

Det er saa smaatt det andre synder mot oss. Det er som hundre penninger mot ti tusen talenter. La den store naade du har faatt, gjøre dig saa ydmyk og god, takknemlig og rik, at du har raad til aa tilgi av hjertet alt og alle.

Da gjør du det Gud venter og krever. Da blir du selv glad. Da skjuler du overtredelser og synder ved din tilgivende kjærlighet, og Gods menighet læges og styrkes.

Det uforsonlige sinn, det er farlig, sier vaar Frelser. Det kan bringe oss i evig fengsel. "Saaledes skal min himmelske far gjøre mot eder dersom I ikke av hjertet tilgir eders bror."

BOKEN OM BARDO

Den eldste norsk-lutherske bygd i Canadas prærie-provinser er nu 50 aar.

Da Kvinnenens Misjonsforbunds hovedstyre møtte her i Minneapolis tidlig i august maaned, grep vi anledningen til aa faa et intervju med Mrs. Geo. Hendrickson, presidenten for distriktsforbundet i Canada. Vi var nemlig kort før blitt fortalt av "Lutheran Herald"s redaktør, dr. Malmin, at Mrs. Hendrickson hadde skrevet en bok om sin hjembygd Bardo, som er den eldste norsk-lutherske bygd med ordnet kirkeliv oppe i Alberta. Dette vilde vi gjerne høre litt mere om.

Vi mintes ogsaa med levende interesse et besøk oppe i Bardo som vi fikk gjøre for tre aar siden. Pastor C. S. Lystig, den gang prest i Edmonton, provinssens hovedstad, nu i Winger, Minn., var saa vennlig aa gi oss bli-skyss over til Bardo. Først var det gudstjeneste i Bardo kirke, skjønt det var en travel yrkesdag. Og saa var vi middagsgjester hos Mrs. Hendricksens far, gamle Peter B. Anderson, tidligere kirkeradsmedlem for Canada distrikt. Han er senere avgaatt ved døden. Var allerede da invalid, ute av stand til aa gaa; men kunde dog enda fortelle meget fra nybyggerdagene der nord for 50 aar, da hans far, presten Bersvend Anderson, tok fatt som første prest blandt norske lutheranere i Canadas prærieprovinser.

"Vi har hørt at De har skrevet en bok i anledning av Bardo-bygdens 50-aarsfest", sa vi da Mrs. Hendrickson kom inn paa kontoret.

"Da har De hørt knap halvdelen av sannheten," svarte hun. "For jeg har ikke vært alene om det. Min gode nabo oppe i Bardo, Mrs. Arnold Steen, har delt alt arbeidet med mig. Uten hennes hjelp hadde det ikke vært mulig aa faa det til. Hun kan nemlig selv erindre innflytningen til Bardo for ca. 50 aar siden. Og saa har hun en næsten fenomenal hukommelse."

"Fortell litt om hvorledes Bardo-bygden blev til, er De snild!"

"Bygden vaar ligger omkring 60 eng. mil i sydøst fra Edmonton. For et halvt hundre aar siden kaltes egnen Beaver Lake strøket, efter et vann der. Jordbunnen var god, men det laa næsten folketomt for 50 aar siden. — Saa fikk en del nordmenn som hadde slaatt sig ned ved Crookston, Minn., høre om denne trakten der nord, som laa og ventet paa aa bli bebyggt. Tidene var daarlige nettop da; en svær pengekrise herjet næringslivet i U.S.A. Og avlingene hadde det en tid vært skralt med. Derfor lød tilbudet om "free land" oppe i Alberta fristende — selv om det i manges betraktning laa mer enn halvveis op mot nordpolen!"

"Hvem var foregangsmennene?"

"Den æren maa vel tillegges fire menn som med sine familier drog fra Crookston og nordover vaaren 1894. Disse mennene var Nils Jevning — han var far til ovennevnte Mrs. Steen —, John Lerbekmo-Martin Finseth og Peter B. Anderson; den sistnevnte var min far. Andre fulgte eksemplet senere paa aaret og den følgende vaar."

"Var det disse nybyggere som kalte bygden Bardo?"

"Ja, det var det. Saa godt som alle var nemlig fra Bardu-dalen, som ligger i det sydøstre hjørnet av Troms fylke i Nord-Norge. Da de fikk postaaapneri, gav de dette navnet Norden, som senere blev anglisert til Northern. Nu kommer posten

Det er alvorlige ord.

Tror vi dem, og det bør vi — saa vil vi ile til ham som bad endog for sine fiender og tilgav dem, og be ham frelse oss fra denne synd og gi oss sitt milde, tilgivende sinn, saa vi ikke mister Guds naade og stenger himmelen for oss selv.

—Bymissioneren.

med "rural delivery" fra Tofield."

"Gikk jernbanen til Tofield i de dagene?"

"Aa nei da! I lengre tid maatte nybyggerne kjøre baade for aa kjøpe inn og avhende varer til Edmonton eller til Wetaskiwin. Avstanden er omkring 60 miles i begge tilfeller."

"Naar begynte kirkelig arbeide i Bardo-bygden?"

"Den første gudstjeneste i bygden blev holdt 3 nov. 1894."

"Av hvem?"

"Av min farfar, Bersvend Anderson, som kort før hadde flyttet ditop. Som han i 1878, det aar han blev ordinert, var den første Hauges Synode prest i Red River dalen, blev han nu den første norsk-lutherske prest i de kanadiske prærieprovinser."

"Hvor blev denne gudstjenesten holdt?"

"I min fars nye tømmerhus, som han nylig hadde faatt op. Fra først av hadde de bodd i et slags telt, men de maatte jo saa snart som mulig faa op noe bedre for den tilstundende vinter. Tømmer fikk de fra skogholtene omkring."

"Blev menighet stiftet med en gang?"

"Nei, men det skjedde tidlig følgende vaar. Derfor skal den egentlige 50-aarsfest for menighetens vedkommende holdes til vaaren. En fest til minne om selve bygdens bebyggelse skal dog holdes i aar, den 9de august. Det blir kort efter min hjemkomst nu."

"Hvor stor befolkning har dere?"

"Mener De stedet der dr. H. N. Rønning eller i menigheten? Paa en maate er de identiske i omfang, men det bor jo en del ikke-lutheranere og ikke-nordmenn iblandt oss. Vaar menighet er ikke nu saa stor som den engang var. Noksaa mange har nemlig fra tid til annen flyttet ut. Saaledes er Valhalla-bygden oppe i Grande Prairie egnen — det er langt mot nordvest i Alberta, i retning av Peace River — aa regne for et utflyttet Bardo."

"Mener De stedet der dr. H. N. Rønning bor?"

"Javisst. Dr. Rønning etterfulgte min bestefar som prest i Bardo — like efter sin hjemkomst fra Kina —, og saa fulgte han med den utvandrerflokk som drog til Grand Prairie i 1911."

"Deres bestefar hadde et rikt og interessant livsløp. Vil De fortelle oss litt om ham?"

"Bestefar var født i 1821, oppe i Bardu i Nord-Norge. I sin ungdom drev han med litt av hvert; var saaledes ogsaa med og rodde fiske paa Lofoten. Som ganske ung mann blev han omvendt til Gud. Og tidlig begynte han aa forkynne Guds ord. Som reisende predikant drog han viden om i Nordland. Da han var henimot de 55, reiste han til Amerika, hvor han fortsatte sin preke-virksomhet, især oppe i Red River dalen. Saa blev han i 1878 kalt til prest for en mengde nybyggermenigheter der. Et kall som han efter megen betenkning og bønn fant at han maatte følge. Han virket saa der i ca. 16 aar, med op til 12 menigheter aa betjene. Som allerede fortalt flyttet han i 1894 op til Canada-nybygget Bardo. Skjønt han da allerede var henimot 73 aar, virket han her utrettelig til omkring 1910. Han sov inn 14 juni 1917, altsaa i sitt 96de aar."

"Minnes De ham?"

"Om jeg minnes ham! Selvsagt. Og minnet om ham er mig stort og kjær."

"Nu litt om boken Deres. Hvor stor er den?"

"Paa 228 sider. Den forsøker nemlig aa gi en saa fullstendig historie av Bardo-bygdens utvikling som mulig. Og inneholder mange billeder. Helst da av pionertidens menn og kvinner, til hvis minne vi da ogsaa har dedisert vaar bok."

"Foreligger den ferdig nu?"

"Ja, de første eksemplarer skulde sendes fra Winnipeg, hvor trykningen har foregaatt, hjem til Bardo i disse dager."

"Utgir De et stort oplag?"

"Nei, oplaget er nærmest beregnet paa vaart eget folk, som da ogsaa paa forhaand tegnet sig for et visst antal bøker, til \$2.00 per stykke. Jeg er blitt saa overrasket over at folk her nede har lagt interesse for dagen for vaar bok. Om folk utenom vaar bygd skulde bry sig om aa lese boken, vil det selvsagt glede oss; men hverken Mrs. Steen eller jeg ventet det."

"Hvorledes kom De paa tanken aa skrive en bok?"

"Den kom egentlig ikke; den utviklet sig. Vi Bardo-folk snakket ofte oss i mellom om alt det som vi i aarenes løp selv hadde oplevd, og det som bygdens grunnleggere hadde fortalt oss. Eftersom den ene efter den andre av de eldre falt fra, sa vi oftere og oftere at deres minner burde nedtegnes. Det var det Mrs. Steen og jeg begynte med, dog uten all tanke paa noe saa pretentiøst som aa utgi en bok. Men saa fikk H. N. Rønning høre om hvad vi hadde fore; og fra ham fikk hans bror N. N. Rønning vite om det. Under besøk i Canada skjøv han paa alt han kunde. Uten hans opmuntring og gode raad hadde vi aldri kunnet faa til hvad som nu er gjort. Han foreslo at vi skulde faa hele vaar bygd til aa forlegge boken, ved aa danne et bygde-historielag. Det gikk som fot i hose aa faa folk interessert, og Bardo Historical Society blev en virkelighet med ett slag. Dr. Rønnings sønn Chester, Camrose College's rektor, nu i landets tjeneste, var saa vennlig aa gjennomlese kritisk vaart manuskript. Saa De skjønner at med all denne gode støtte og hjelp kunde vi ikke annet, Mrs. Steen og jeg, enn aa bli forfattere, saa forferdet vi enn fra først var ved tanken!"

Det er i sannhet et følgeverdigg eksempel som disse to damer oppe i Bardo-bygden har satt. Enn om andre, rundt om i vaare norskbygde menigheter og nabolag fulgte eksemplet! Det vilde ha stor betydning baade lokal-historisk og kirke-historisk.

* * *

Om slike bygder som Bardo synger den norske salmedikteren Anders Hovden:

Her ned i grunnen sveiten rann
trufast aat federne vaare;
her dei sin heim og hugnad fann,
dogga med smil og med taare.

—Lutheraneren.

Stille og inderlig Jesus nu kaller

(Softly and tenderly Jesus is calling)

Stille og inderlig Jesus nu kaller,

Kaller paa dig og paa mig;

Se, hvor ved porten han vaager og venter,
Venter paa dig og paa mig.

Kor: Kom hjem, kom hjem,

I som er trætte, kom hjem;

Alvorlig, inderlig Jesus nu kaller,

Kaller, O synder, kom hjem!

Hvorfor dog vente, naar Jesus innbyder,

Innbyder nu dig og mig,

Hvorfor uthale, foragte hans naade,

Naade for dig og for mig?

Tiden fort rinner, øieblik svinner,

Svinner fra dig og fra mig;

Skyggene faller, døden snart kaller,

Kaller paa dig og paa mig.

O, hvilken kjærlighet Jesus tilbyder,

Tilbyder nu dig og mig;

For al vor synd har han naade og frelse,

Frelse for dig og for mig.

W. L. Thompson.

Oversat fra engelsk av pastor John P. Tandberg, Weldon, Sask.

Vi mennesker er ikke annet enn fanger og træler saa lenge ikke Frelseren har faatt gjøre oss frie. Den som gjør synd er syndens træl.

The Christian's Refrain

"For Thou hast cast all my sins behind Thy back". —Isaiah 38:17c.

There is a refrain constantly recurring in the Christian's song of thanksgiving. It is not that the words used for this chorus are ever the same, but the thought is ever repeated. Back in Old Testament times David wrote in Psalm 103 "Bless Jehovah . . . who forgiveth all thine iniquities . . . as far as the east is from the west so far hath he removed our transgressions from us." In Micah 7 we read: "Who is a God like unto Thee, that pardoneth iniquity, and passeth over the transgression . . . because He delighteth in lovingkindness. He will again have compassion upon us; He will tread our iniquities under foot; and Thou wilt cast all their sins into the depths of the sea." The Ephesians heard the song in this form from the pen of Paul: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ . . . in whom we have our redemption through His blood."

When we get to Heaven, we shall see Him face to face no longer darkly as in a mirror, but in the glorious light of the Lamb we shall continue the song we started down here: "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." Rev. 5:12.

Luther Leaguer, are you singing the song of deliverance from sin? Can you say: Lord, I thank Thee that Thou hast redeemed me a poor, lost, and condemned creature?

—G. L.

Our Special Luther League Faith in Action Project

To go forward in the service of Christ, to put faith into action, to hold and to win souls for Christ, is the keen desire of our Canada District Luther Leaguers. Considerable time was spent at our district convention discussing possible special projects that could be undertaken by our young people. In a letter published in "Shepherd", Pastor M. B. Odland suggested that our leagues sponsor a full time evangelist in our district. In one of the letters received by him in response to his article, the support of a foreign missionary was proposed as an alternative.

When these matters came before our convention business session, it was pointed out that at present our foreign mission activity is considerably limited because of the war. Hence it was agreed that now would not be an opportune time to undertake to support one of our missionaries.

As our discussion proceeded, our thoughts were directed to the fact that it would be better that our church sponsor a full time evangelist in our district. Hence a motion was passed requesting our District Home Mission Committee to arrange for such a special worker. If this committee does not feel that it can undertake such a project, then the same request is to be brought to our district church convention. As a Luther League we pledge ourselves to actively and financially support such a worker in our district.

Also during our discussion we were faced with such questions as these: Could not something be done now by our Luther Leagues to promote more effectively the work of our church? Are there not qualified lay workers in our leagues and congregations who could do much more in Home Mission activity than is being done now?

Our convention decided that more could be done now. It empowered the executive of the district league to promote a special project, known at the convention as Home Mission Extension and Evangelism, and designated in this article as our Special Luther League Faith in Action Project. Also our convention voted to establish a special fund to promote this work. One of our convention evening offerings, amounting to fifty dollars, was designated for this project.

Your district Luther League executive presents the following outline of our Luther League Faith in Action Project:

I. The purpose of the project is to promote the cause of the Gospel in our district by encouraging our Church to provide a

full time evangelist for our district, and by promoting more effective use of our lay forces. We desire it to be clearly understood that this plan is not in opposition to, nor in indifference to, the work of our church body and congregations. Rather as and organization of our church it will be our desire to work in cooperation with the officers and boards, the congregations and pastors of our district. Only those will be used in this work who have given proof not only of being Christians, but also Lutheran Christians.

We feel that the purpose of this project is a special burden at this time of the shortage of pastors. The word of Life must be held forth at all seasons, at all places during this day of grace.

II. Our plan is as follows:

A. To encourage the use of competent laymen as spiritual leaders in vacant parishes. Only mature Christian men having a good report are to be chosen for such positions.

B. To encourage pastors and laymen in parishes with many congregations and preaching places to so arrange that qualified lay workers (both men and women) would lead devotional meetings on Sundays when the pastor cannot be present, and would give leadership to the Sunday School, Luther League and mid-week meetings.

C. To encourage and direct the use of program groups, or of individuals, from our schools: The Seminary, C.L.B.I., Camrose College, and S.L.B.I.

D. To foster more frequent use of circuit program teams, as has been done in the Camrose and Prince Albert Circuits.

E. To encourage congregations with pastors—and the pastors—to occasionally turn services over to the local league, or to visiting program groups, or to an individual layman, so the pastor can be released to conduct services in vacant calls.

III. Or procedure will be as follows:

A. Through "Shepherd" and through bulletins to invite the cooperation of our officials, our pastors, our congregations, our schools, our circuit and local leagues, of inner-mission societies, and of individuals.

B. From them to determine the possibilities for this work, as limited by the talents and gifts now unused or undirected.

C. From them to determine the present needs that can be served by this project.

IV. Provision is made by the special fund for defraying the travelling expenses, otherwise not taken care of, of those who cooperate in this project. Usually collections would be received. If these do not cover the expenses, our district treasurer, Pastor M. B. Odland of Swift Current, Sask., is authorized to pay the balance to approved individuals or groups. When there are surpluses from such collections, these shall be disposed of according to circumstances with Christian discretion. Thus, if a lay evangelist is dependent for his livelihood on these collections, he would not be expected to send in such surpluses. Or if a person were serving specifically as a representative of a society or school, ordinarily such income would not be sent to the fund. In other words, the main source of income from this special fund will be free-will gifts from our Luther Leagues, and from other friends.

Conclusion: Will you write to Pastor G. O. Evenson, Outlook, Sask., and give your frank reaction to this plan? Name those who because of their training and experience you would recommend to serve in this project. State the needs and possibilities in your present district. Do so promptly. Tell others about this project. Support it with gifts. Pray much for it that Jesus will still lead on in this faith in action project.

—Canada District Luther League Executive.

"MARCHING FORWARD"

As I sit in my room this evening wondering how I should begin my report of the International Luther League Board Meeting, there are two words which seem to ring in my ears: "Marching Forward". I doubt that anyone could have attended

the board meeting without feeling, as I did, that the work amongst our Young People is marching forward, and at the same time realizing that there is still much to be done. I hope that by means of this report, you who read it, will also experience that feeling of accomplishment and then go forward with renewed determination to continue the onward march.

The most important decision made by the board, I believe, was that of calling a pastor to serve as a "Luther League Evangelist". Our present officers find it impossible to accept all the invitations which they receive. Adding a new worker will help a great deal. The work of the evangelist will not be so much to organize leagues as to deepen the spiritual life amongst our young people through conducting evangelistic services. The board voted unanimously to extend the call to Rev. S. D. Fauske of Hatton, N.D.

During the coming year a great deal of emphasis will be placed upon the work of the Pocket Testament League. The present enrollment is 45,726 which is 3,456 more than last year. There is no reason why there should not be an increase of 10,000 this year. In order that that goal may be reached it is urged that every league sponsor the P.T.L. Pastors are urged to get the children in the confirmation classes to enroll. It is not enough however, to enroll them as members, they should also be shown the importance of using the Word of God daily. November has been put aside as P.T.L. month, why not make use of it by having a special P.T.L. program.

Naturally the question of what our Luther Leagues can do for the boys and girls in the armed services was brought up. Dr. N. M. Ylvisaker spoke briefly on the work of the service commission emphasizing the importance of sending in the names of those in the services with complete address. This should be done once a month at least, so that the lists can be kept up to date. This is something the Luther Leagues can do if some other organization is not already doing it. Leaguers are also urged to write to the men in the services, to remember them on their birthdays, and in every way possible show them that they are remembered by the church at home.

It is common knowledge that if we are to keep our Young People interested in the Church they must be given something to do. Because of this it is important that our leagues have special projects. The following are some of the suggestions made.

1. Secure a list of all shut-ins in the congregation and have groups visit them on Sunday afternoons.
2. Visit hospitals and other institutions.
3. Assist in conducting a church survey of the community.
4. Visit unchurched homes, distribute tracts, invite them to Sunday School and other church activities.
5. Visit children who have been irregular at Sunday School.
6. Help in keeping Church and Churchyard looking neat.
7. Establish and maintain a tract racks in local church and wherever possible.

Due to the fact that a new worker will be added to the staff, the budget for 1945 had to be increased. This effects Canada in a small way, as we have been asked to raise \$650.00 next year instead of \$550.00 which was our allocation this year. This should not be difficult as we have raised that much for the last two years. However we urge every league to share in this part of our program. The best plan is to make use of the international Luther League Day for his purpose. April 29th will be the day this coming year. More information will be coming from the head office as this day draws near.

I have only touched upon a few of the things which were dealt with at the board meeting. But I believe it is enough for this time. So in the spirit of the theme chosen for 1945 "JESUS IS THE ANSWER" let us march forward in our work in Canada.

—M. B. O.

Editor's Note

We thank Rev. Odland of Swift Current, our YPLL district treasurer for his contribution this month. It was his privilege to represent Canada District at the YPLL Board meeting which was held at Minneapolis. In view of the action taken at our recent Edmonton convention, it is interesting to note the decision taken by the International Board along similar lines mentioned in the report.

Stay at Home For Him

"He that had been possessed of the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends (Mark 5:18, 19).

What a missionary this man would have been if he had been permitted to go forth as an evangelist, he could have thrilled the multitudes with the story of his marvelous experience. He had been a wild demoniac, the terror of the countryside. Now delivered from the devil that had possessed him, clothed and in his right mind, what a testimony he could have given to the saving power of Jesus. He wanted to go along with Jesus; he wanted to tell his story to the multitudes. But Jesus directed him to a simpler and quieter mission: "Go home to thy friends, and tell them how great things the Lord hath done for thee."

We applaud the heroism of the missionary who leaves his home for Christ, but to stay at home for Him may be an equally heroic thing. It is noble to be a foreign missionary, but it is no less noble to be a fireside missionary. It is a high privilege to be an evangelist and tell the story of Christ to the throngs that assemble in the sanctuary, but it is an equally high privilege to live the story of His love in the family circle and tell of Him to the children gathered in the nursery. Blessed is the ministry of those who keep the altar fires burning in the house of the Lord, but blessed also is the ministry of those who "keep the homes fires burning" around the family altar.

Not all are called to go away from home and do religious work; some are called to stay at home and do religious work. Some who would like to devote themselves exclusively to a religious ministry, are tied at home by the requirement to attend on others, perhaps children, or perhaps an invalid in the family. Let not those who are placed in such circumstances bemoan the want of a mission. "Go home to thy friends." Light heaven on the hearth. Plant good seed in the nursery. Shed love in the sick room. Be a fireside missionary. —From a newspaper clipping by Rev. John R. Gunn.

Bible Banner.

A Smile

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever.

None is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship.

It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed or stolen, for it is something that is of no value to anyone until it is given away.

Some people are too tired to give you a smile.

Give them one of yours, as none needs a smile so much as he who has none to give. God bless the good-natured, for they bless everybody else.

You'll know him if you meet him, And you'll find it worth your while To cultivate the friendship of The Man Behind the Smile.

"To me no sermon is a sermon unless I can hear the heart beat." —Longfellow.